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561 the house of the challenging team's vṵ'tẹ́'. The course of a relay race is from this
616 house along her semicircle, thence onward. Two competitors theoretically run
562 from the house of the challenger's vṵ'tẹ́' across the plaza to the opponents' vṵ'tẹ́'
527 house. In the present village the ground slopes southward in some measure, so these races always proceed from the house of the vṵ'tẹ́' of the eastern age-class moiety (on the north side of the village) to the vṵ'tẹ́' house of the complementary pair.

561 *Leaders.*—The two official leaders, mamkyẽ'ti, of a class represent, respectively,
551 the eastern and western plaza groups. Before the opening of the first initiation
624 phase they are carefully selected by the councilors from among the prospective initiates. To begin the solemnities these two boys are led out of their mothers' houses and made to face each other in the plaza. Their badge is a fan of erect arara tail feathers worn at the back of the head. In the earlier phase, where the initiates of the eastern and the western plaza groups appear separately, each leader heads his group, all marching in Indian file. In the latter phase, where this dichotomy no longer holds, and after the close of initiation, the leader of the eastern moiety takes precedence.

561 These mamkyẽ'ti form part of a ceremonial aristocracy (p. 97). It is they who
624 actually govern the age classes, being possibly the only functionaries who literally
622 issue orders among the Canella, a task for which they are trained from the beginning. Only they have the right to summon their class fellows, who are obliged to obey the call and may not assemble without their leaders. Anyone who has dealings with a class, including the chiefs, must turn to its mamkyẽ'ti. These leaders are subject only to the council and—during the initiation period—also to the mekapónkate (instructor, commandant), who belongs to an older class, and to his deputy, the mekapónkatekahą́'k, the senior member of the class to be initiated.

In case of a leader's death no substitute is chosen. If both mamkyẽ'ti should die prematurely, the instructor's deputy assumes the leadership, but this is always regarded as a calamity for the class. Theoretically, the leaders are equals, but in practice the abler of the two soon gains ascendancy without, however, completely eclipsing his colleague. In contrast to the chiefs, the mamkyẽ'ti exercise no authority whatever beyond their age class.

561 In former times the mamkyẽ'ti led their class in war and in the chase, though
624 always aided by one or several older men. Since warfare belongs completely to
701 the past and communal hunting has dwindled in importance the present significance of these officers is slight—apart from ceremonial. The present situation for the several classes is as follows:

561 (a) The youngest class, kra'tą́'kama, is actually governed by its mekapónkate.
624 (b) The next older class, põhĩtĩkama, has two mamkyẽ'ti, but they are completely overshadowed by the personality of Kapẽrtṵ'k, the second commandant
[555] and actual leader.

(c) The kaprąnpotĩkama have a very able and energetic leader named Yõ'ro; his colleague is no longer living. During the last pepyé ceremony of this class (1923) Čątú was their instructor; he remained with them after the close of the initiation and from sheer devotion to his pupils continues as their nonofficial commandant. Yõ'ro still continues to regard him as a superior.

(d) The oldest active class, the rópkama, have only one mamkyẽ'ti, Koipõ'ro, the other having died.

616 The term mamkyẽ'ti, evidently connected with kyẽ, exogamous moiety, suggests
174 that the leaders originally represented the exogamous halves rather than the plaza

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yarkwá festivals. On these occasions they assemble in a special house lying toward the north on the eastern half of the circumference. However, the Clowns may also be seen singly or in small groups on many other occasions, even in everyday situations; but they withdraw from all the more serious and solemn ceremonials.

In their public performances the Clowns are distinguished by their grotesque make-up as to paint, ornaments, and other paraphernalia; and their behavior is correspondingly absurd. They affect a ridiculous gait and mien and deceive the villagers by harmless lies and false alarms without evoking resentment.

For example, when a boy's ear lobes are pierced, his maternal uncle kills a deer on some unspecified day, dissects it, packs the slices into a basket, and furtively carries this to the plaza. No sooner have the women caught sight of him than they dash out of their houses with knives in order to snatch off a piece of meat in the general scrimmage. One morning when this episode had been due for several days there finally loomed a figure at daybreak that ran toward the plaza carrying a load, which it hurriedly deposited before taking to its heels. At once the women and girls rushed over with yells, fell upon the basket pell-mell, and tore it open, each trying to seize as much as she could of its contents. But this proved to consist of straw, rotten wood, rusty tin cans, and a few rocks. Not only the Clowns, but the whole village laughed at the women standing flabbergasted before their "booty" with their knives and finally they themselves joined in the general merriment.

At certain house-to-house processions the Clowns try to steal food and are sometimes beaten by the women, to everyone's amusement.

At pepkahą'k four of them, with their two girl auxiliaries, enter with face masks of *Lagenaria* rind.

However, the ceremonial activities of the Clowns, as well as of the other organizations are best considered in the description of the festivals.

The Hąmrén

This honorific order comprises five otherwise unrelated groups which share public esteem and ceremonial eminence: (1) the village chiefs (pa'hí); (2) the leaders (mamkyẽ'ti) of the age classes; (3) those girls who are associated with the boys during their initiation ceremony and are called pepkwę'i after the close of the initiation; (4) the women's precentresses (mehõkrepũi); (5) the King Vultures (tamhą'k). Because of the numerical preponderance of the last-named group over the others combined, the term hąmrén is often used as a synonym for tamhą'k; properly it means "recovered from illness."

The first three groups of functionaries are appointed by the council on the basis of personal fitness. This also determines the choice of a precentress, but she is usually selected by the girl's family.

Notwithstanding the respect accorded to the hąmrén, they are not coextensive with the persons of distinction, for the councilmen, who (with the chiefs) rule the tribe and are always approached reverentially with a bowlful of food, are by no means hąmrén *as* councilors, but only through special circumstances. Similarly, the precentor, though far more important than his female colleague, is never hąmrén ex officio.

The natives link the concept of hąmrén with that of something special, superior, more refined, so that they are somewhat distinct from the rest of the population. The head of the King Vultures compared them to the "doutores" of Neobrazilian rustics, who apply the term to all intellectuals, superior officials, etc., irrespective of academic rank. By contrast all other residents are classed as mekakránkra (me,

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scene over before several other Clowns came running with a small, gnarled tree from which intestines, pieces of wood, but also some slices of good meat were suspended, of which the women likewise took possession.

On the following day the boys went hunting and killed a number of small birds and steppe rats. They tied their spoils to a tree, dragged it to the plaza, and set it upright, while the little girls came running from all sides to pillage it. Other boys had tied their game to the tip of their long tuft of hair and ran across the plaza, chased by the girls, who finally despoiled them of the booty.

GROWING GIRLS

At the age of boys beginning to organize, the girls already assist their mothers at home and in the plantations and mostly excel them as dancers and singers in the plaza. Public opinion exacts competence in both spheres. A girl unfit for domestic and farming labor will not readily find a husband; but the collaboration of girls in the chanting and dancing that is indispensable for every festival and ceremonial is considered equally important. No Timbira mother would restrain her daughter from attending a dance on the ground of work to be done at home or in the plots. If there are too few girls in the plaza for a dance, the truants are publicly reproved by the elders, who may send specially delegated men to fetch them out of their maternal homes. One of these messengers advances the tip of his sword-club toward the girl, who is obliged to clasp it, and he then leads her by the club to the plaza. Such treatment may be accorded to girls no older than ten, and at about twelve both sexes are in the thick of the manifold socioceremonial life of age classes, festive societies, and other units.

SOCIAL RELATIONS OF THE SEXES

Before discussing the relations of the sexes during and prior to wedlock, I wish to state explicitly what is sufficiently apparent from the description of social structure: Neither sex considers the other inferior; the sexes have distinct functions, not higher and lower ones. Of course there are no feminine chiefs or councilors, and the religious ceremonies on behalf of the commonweal are always performed by men. Further, there is no preponderantly feminine organization. On the other hand, women not only own dwellings and plantations, but also have a claim on the children, and except in warfare nothing is undertaken without feminine participation, whence the vų'tę' institution (p. 92), the girl associates in the festive societies and the boys' initiation (p. 95 f.), and the resulting membership of women in the hąmrén (p. 97 f.). There is but a single wholly masculine organization, that of the King Vultures; and this is due to their comprising all the honorary chiefs, which automatically excludes women since female chiefs are unknown. The two types of formalized friendship likewise embrace both sexes, even though the circumstances in which the kwų'nõ bond is established restrict the number of females capable of entering it (p. 104).

In contrast to tribes with masculine societies for terrorizing women or with other methods of frightening them,[288] the Rąmkõ'kamekra seem to be above all interested in a merry comradeship of the two sexes. This attitude rests on the manifest appreciation of feminine personality. If a girl or woman differs in opinion from a man and agreement is hopeless, the matter is allowed to rest; it would be regarded as mean and ridiculous for a man to get angry, let alone try coercion. All relations rest on free consent within the tribal code. Accordingly rape was unknown, the

[288] Nimuendajú and Lowie, The Associations of the Šerénte, 415.

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431 knife—a Collins 128—stuck in a new leather sheath, and calmly added it to the
437 gifts. When the kẹ'makra and atụ'kmakra go on a joint hunting trip, the former
give to the latter a bow, whatever is required for shooting, and the knife for cutting
422 up the game. The killer of a jaguar would exchange weapons with the first com-
425 panion summoned by his call, even surrendering a gun for a bow. The tool used by
the elders in manufacturing the kokré log at the close of the ceremonial period is not
returned to the vụ'tẹ''s father.

Decorative articles manufactured by special persons for the wearer never remain his property, being generally passed on—sometimes after hardly a few minutes' use—to his hąpín. On the other hand, the kõkrị't masks become the property of the Mummers' "mothers" at the close of the festive period (p. 212). In other instances the councilors decide who is to receive the decoration. Thus the ketúaye outfit of 1930 was divided between me and the father of the girl associate, Iromkré, for he had taken great pains to fulfill his obligations toward his daughter's age-class moiety; and I had made a contribution for the festival. For the same reason in 1933 the council bestowed on me the ceremonial lance of the pepyé (pl. 31, *c*, *d*).

On well-nigh innumerable occasions food or prepared dishes, notably meat pies, must be provided. I should have to go through the entire ceremonial to list all the instances. The offerings range from an ordinary bowlful of food and the dramatic remuneration of the plaza groups by the novices' kinswomen, who set up in front of the youths' matrilineal homes carrying baskets (po) ostentatiously crammed with victuals. The obligations of the King Vultures also may be cited here, as well as the history of the arara feathers on the lance awarded to the leader of the Clowns.

424 Alienable incorporeal property is unknown. Ceremonial functions are conveyed
789 gratis by inheritance along with the correlated personal names. All songs are common property, to be learnt and sung by anyone willing and able to do so. The Sun is addressed in impromptu words, and I have never noted any signs of magical formulae.

428 Since prior to contact with civilization the Timbira hardly owned objects of
[764] permanent value, the rules of inheritance must have been of minor significance. Snethlage goes so far as to allege (without citing his source) the destruction or interment with the corpse of such personal belongings as weapons, tools, and decoration. Such destruction is unknown to the contemporary Canella. If an Indian dies without issue, his present heirs are his matrilineal kindred, who for the time being take his weapons and ornaments into custody. Two or three days after the funeral they put everything on a mat, around which the relatives assemble for a lament. The gravedigger also appears and is allowed to pick out one or two items from the legacy. Formerly the usage was not to compensate him in this way, but with two newly plaited carrying baskets and large, decorated gourd bowls. The rest was distributed among the relatives. The dead man's sister's son does not receive any special share. On the other hand, they always give the widow some portion of the inheritance; in decency she, in turn, retaining as she does the cultivated plot, will give her mother-in-law a present from the crops raised there. If the deceased has children, they appropriate everything, irrespective of their sex. A woman's house and field, as well as her other belongings, are inherited by her daughter; if there is none, her sister or her sister's daughter inherits, never the deceased woman's husband or son. Thus, children of both sexes inherit from their father, but only a daughter inherits from her mother.

681 *Penal law.*—Since all the emphasis is on the preservation of intratribal peace,
622 penal law is little developed. Ribeiro says:[288]

[288] Memoria, § 10.

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681 Arbitrariamente não são elles sós os senhores das vidas dos seus povos, ainda mesmo para a
622 expiação dos crimes, porque quando estes se perpetram, sendo com effeito prohibido entre elles o furto intestino e o assassinio, apenas pode o chefe fazer entregar o delinquente ás partes prejudicadas; si elle roubou ellas o espancam muito a seu gosto; porem si elle matou, tambem o matam, sem que o supplicio deva estender-se ao tormento, ou a outro genero de morte, que não seja descarregar-lhe um pau no alto da cabeça e deitar-lhe os miolos fóra.

(They [the chiefs] are not the arbitrary and sole masters over their people's lives, not even as to the expiation of crimes, for when such are committed, and internal theft and murder are actually forbidden, the chief can merely have the culprit surrendered to the aggrieved party, who beat him up at will for theft. But if he has killed someone, they kill him too, the penalty not including torture nor any other mode of death than their crushing his skull with a blow of a club so that the brains come spurting out.)

682 As for murderers, it may be said to the honor of these Indians that neither I nor
628 any person living has experienced a murder within the tribe. The only traditional instance relates to a time before firearms were known, that is, at least 124 years ago. Since it illustrates more than one point of social custom I shall briefly summarize the story:

One evening after the dance in the plaza, when the performers had dispersed, Karąti, a mature man famous as a warrior, seized the wife of a young lad named Wohõ' by the arm, led her to the edge of the plaza, and remained lying with her there till midnight. The following night he did the same. On the third evening Wohõ' was standing by the fire with his age class, when one of his kwỵ'nõ reproached him for his lack of courage. Wohõ' answered that he was not afraid of Karąti, but of starting a quarrel; but since his kwỵ'nõ had censured him he would set now. He took his bow, loosened the string, which he tied round the upper end, and waited. At the close of the dance Karąti once more seized the girl and took her to the edge of the plaza. After a while Wohõ' followed. Karąti was lying on his back, his arm resting on the girl's arm, whose leg crossed his body. Then Wohõ' pushed the tip of his stave through the man's stomach, pinning him to the ground. The man merely groaned and died.

The relatives of both men at once gathered in hostile groups, but the chiefs intervened, preventing a feud by inducing the murdered man's kin to accept wergild, viz. a bow, a large gourd bottle filled with ground nuts, other cultivated plants, and a plot of cleared land. This settled the difficulty for good.

It thus appears that composition was an ancient institution, the wergild being paid to prevent further bloodshed.

685 I have personally witnessed several cases of theft. A certain Tepyét (Hanging-fish) was until about his twentieth year a veritable kleptomaniac, stealing anything loose, from matches to oxen. In order to elude detection when crossing the open plaza with a stolen bush-knife he tied it to his ankle with a string, dragging it on the ground behind him so that at least from a distance he escaped notice because of the grass growing between the radial paths. But the tracks were found, and he was forced to make restoration. One day I myself missed a handful of coins from the top of a trunk standing against the wall. The thief had perforated the grass wall so as to be able to reach the money with his hand. I complained first to my "brother," the Chief Kukrãčą', who brought the matter up before the rest of the council, who entrusted my special hąpín, Čątú, with the case. He came, looked over the situation indoors, then walked round the house, inspected the perforation, and declared, "It was Tepyét!" Then, accompanied by Kukrãčą', he went to Tepyét, flatly accused him, and exacted the recovery of the money. Subsequently the thief tried to efface the bad impression created by rendering me various minor favors. During the final phase of his initiation he relapsed, stealing an ox with the aid of an accomplice, and grossly transgressed the rules of seclusion, so that he came within an ace of being disciplined by the council. However, after marriage he suddenly turned over a new leaf, becoming sensible and stable, so that during the four years since then I have had only favorable reports about him.

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was told, the family of the injured wife would have demanded indemnification. Again, an intoxicated Indian kicked his wife and she was ailing for some time after; a divorce ensued, but no further consequences. In addition I noted four or five rather harmless drunken brawls. When a drunkard remains a nuisance, the chiefs have him tied unless the man's relatives have already resorted to that measure, not as a penalty but a precaution. I have never seen in any Timbira village a post to which culprits are tied by way of punishment."[80]

The damages demanded when defloration is not followed by wedlock and the attitude toward adultery have been described.

Disciplinary transgressions are punished only in the case of the lads in initiatory seclusion. During the nocturnal reunions of the pepyé in their first commandant's courtyard, the culprit was called to appear between the double line of pepyé seated along the walls, where the second commandant addressed to him a prolix rebuke. In graver cases the boy had to lift his arms and the two messenger boys administered several lashes on his back with the long, thin rods (pĩhêre) that are their inseparable appanage. A pepyé who breaks the rule of chastity is forced to eat great quantities of Cayenne pepper. In 1933 the councilors were about to decree this penalty for Tepyét because he sneaked out of his retreat every night to visit his fiancée; but when Tepyét saw that the elders really meant to punish him, he altered his conduct in the nick of time. Among the Apą'nyekra such a culprit would be removed from his retreat and set in the plaza beside his associate in guilt, which was regarded as very ignominious.

Evil sorcerers were executed (see p. 239 f.).

The following legal principles emerge from the concrete instances: (1) Both the culprit and the aggrieved party are aided by the extended families; (2) the chiefs and councilors take pains to adjust quarrels as soon as possible; (3) for this purpose they use the services either of specially gifted persons or of the individuals linked by specially close ties to the parties involved.

Chiefs.—As indicated above, a chief does not command and punish, but is above all a peacemaker. He does not interfere in a family's private affairs, but when his decision is requested it is held binding. At the time of my visit there were three village chiefs, Ropką' (Jaguar-skin), Hąktokót, and Kukrãčą'. Ropką', the oldest, had been mamkyẽ'ti of an age-class that graduated about 1893, but his colleagues had never served in a corresponding capacity. Whenever strife threatens, the chiefs and councilors send men of recognized skill as moderators to calm a refractory tribesman.

The leader of any unit excepting the age-classes is called pa'hí, mehopa'hí, but only a village chief is hąmrén.

Chiefs exercise little political control and display a minimum of individual assertiveness, for the omnipresent ceremonial regulates most of the social life, and it is their and the council's duty to maintain the customary law rather than legislate anew. Chiefs lack badges of official status and receive not a whit more of the food offerings periodically presented in the plaza than the councilors associated with them. They work for a living precisely as any fellow tribesman. However, they do enjoy a measure of prestige, as shown by certain rules of etiquette. Thus, strangers must present themselves to one of the chiefs and explain the object of their visit; he may then either discuss the matter with his colleagues and the council at their next session or immediately call an extraordinary meeting. In the plaza a chief always sits near the center, for it would be indecorous for anyone else to seat himself in front of a chief or to turn his back upon him.

[80] As related by Pompeu Sobrinho, Merrime, 13.

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In order to fill a vacancy the remaining chiefs and the councilors jointly elect a mature man of conciliatory temperament and of some oratorical ability. They like to choose a former mamkyẽ'ti because of his experience as a leader, but, as shown, this is not a prerequisite. So far as I know, no chief has ever been deposed, but once an old man who pleaded unfitness was relieved of incumbency at his own request. I have neither observed any rivalry among chiefs nor any eagerness to become chief.

Rãpką' was not considered a good chief, since he grossly neglected his duties, absenting himself for months on the plantations of his wife's extended family and frequently got intoxicated. Hąktokót, who happens to be his younger brother, directed festivals not as a chiefly prerogative, but from inclination and because of his experience. Kukrãčą', about the same age, was the one most concerned for the common welfare; he is thoroughly convinced of the absolute correctness of old Indian customs. In private life he is a wag, hence an eminent Clown.

/47 cont./

302 765 The Herculean-built brother-in-law of the village chief is among them. His head is /48/ shaved. According to tribal custom he had taken his head hair as an offering to the grave of his recently deceased wife (1).

[171] [101] 1. I observed the same custom among the Mẽkubengokrä Kayapo, to the west of the sierra of Conceição do Araguaia, in whose villages I stayed in 1909.

123 [203] The news of my imminent arrival had already been announced in the village. So it came about that I, with my companion, rode into Suridade accompanied by a stately procession. [361] In the village, which is built circularly -- i e., all the huts lie [622] in a circle, the radius of which is about 100 meters -- I was taken [342] immediately to the hut of the chief, Manoel José de Santo Vaqueiro, which is not distinguished from the other nine huts by any externally visible feature.

123 622 576 [648] The chief had received the rank of major from the government and obviously put /illustration appears here/ great value on the form of address due him. My first query as to whether the "chefe da aldeia" /head of the village/ were present in the house seemed not to correspond to the customary local ritual. The alteration of my question to "Aqui está a casa do 'major' Vaqueiro /Is this the house of Major Vaqueiro/?" had, however, the immediate result of a reply, "estou prompto" /this is it/, uttered rapidly several times.

And at once the ruler of the village emerged from under the low entrance, in front of which lay a large log of wood.

622 292 And how he looked! He had clad himself in his most elegant finery.

A black dinner-jacket hung loosely against white trousers on his thin figure.

On his head sat a colored double-peaked soldier's cap, which, as he recounted with a pompous air, had been bestowed upon him by the governor as a badge of his rank --

/48 cont./

123 622 574 352 285 upon him by the governor as a badge of his rank -- Surrounded by many curious members of his tribe, he welcomed me with dignified gravity, bade me enter, and ushered me and my servant to the place of honor on his bed, a wooden platform covered with

142 291 301 302 516

The Canella Indian Luiz and his wife Donna.

123 622 574 352 285 buriti-fiber mats (Port. girao) (2), which stood apart to the right

2. Pronounce the "g" in "girao" like the French "j."

of the entrance.

342 Some minutes were needed to become accustomed to the twilight in the room, which received daylight only through the door and a few gaps in the palm-straw walls.

356 The relatively great cleanliness which prevailed in the hut made a pleasant impression.

/48 cont./

352 Along the entire wall opposite the entrance, about ten
513 meters long, stood the girao (3), which was meant for the family

[171]

3. The custom of sleeping on wooden platforms is peculiar to many tribes of the Gẽ group; among others, according to the Mẽkubengokrã, to the Sikrĩ dwelling in the source area of the Rio Branco, an upper right tributary of the Itacayunas, who, incidentally, are said to have given up their nomadic life, live in solidly built huts, and have extensive plantings.

and the nearest relatives of the chief as a place to sleep.

352 /49/ By means of buriti-mat partitions /illustration appears here/ three "separate chambers" had been created on the platform, which, at my entrance, were densely occupied by men and women.

526 The Canella Indians, men as well as women, represent in general
[142] a handsome, well-proportioned type of human being, which is no longer surprising when one knows that they zealously pursue the practice of gymnastic exercises. According to the account of a reliable man from Barra do Corda, they beat out a path up to two kilometers long through the forest for this purpose, make the path completely level, and exercise on the track thus created, principally by running races. The physical exercises are said to last often from morning until evening almost without interruption.

582 Only the young man who has passed certain tests of strength and skill in order to prove that he is in a position to feed and protect his family is able to marry.

291 Only the chief wore clothing which probably, unused for a
[622] long time, had been hidden away very neatly in a calabash or in one of the many small baskets hanging on the walls.

All the other inhabitants and onlookers were unclothed, with the exception of the women and a few men, who concealed their lower bodies with improvised loincloths.

/49 cont./

126 flour, that all the power of persuasion and even sharp words on the
593 part of her spouse were necessary in order to persuade her to remain and to continue to work within view of my camera.

846 During a brief visit to all the huts in the village I was able
[123] to ascertain above all the interesting fact of the persistence of the couvade among the Canella.

[123] /50/ According to the explanation of the chief, who accompanied me everywhere, the "man in childbed," who incidentally felt hurt by my indiscreet inquisitiveness and angrily turned his back on me, had been forced, since the delivery of his wife on the previous day, to lie down in her place and had to submit to strict regulations until the umbilical cord of the child had fallen off. He could not do any work, neither hunt nor fish. The slightest dietary mistake would result in a disturbance of the health or in the death of his child.

The mother of a newborn child has no restrictions imposed upon her, and, usually without suffering from any noticeably unpleasant effects after the act of giving birth, she goes about her normal activities as before. /Fig. 1 appears here./

123 The impatience of the chief permitted me to linger scarcely more than a few minutes in each hut.

123 All the ethnographic objects selected by me found their
126 way immediately into the habitation of the chief, who insisted
622 upon returning there as quickly as possible for a rapid conclusion
437 to the business of the exchange.

In the chief's hut there was then a rather stormy scene.

To be sure, the chief agreed to my wish to transport the collection to Casimba, but he demanded payment in advance, to which I did not agree.

Angered, some youths picked out their property from the collection spread out on the floor. Others soon followed their example and vanished with their possessions.

[152] The chief himself behaved no less furiously.

To show me his deepest contempt, he tore off his state apparel and hurled it, crumpled, into a dark corner, but calmed down again immediately when the expected effect on me did not

/50 cont./

123 take place and I, apparently giving up any idea of trade, gave
126 orders to my servant to saddle the animals.
622
437 Gesticulating excitedly he then spoke persuasively to his dissatisfied people and at the conclusion of his impressive speech gave me the assurance that I would find all the desired objects in Casimba the next morning.

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Fig. 1.

The greatest part of the collection, however, was then missing, only sixteen objects from it remaining for me; they are in the possession of the Berlin kgl. Museum für Völkerkunde. These are:

No. 1. Bow with seven arrows. The bow (kuhẽ) is made with little care from black palm wood; two meters long, with a flat inner surface and convex outer surface (Fig. 1, 1). The wood of the bow tapers toward the ends, both in the width of the inner surface and in the height diameter. The arrows (krũa) consist of thin cane sharpened at one end and at the opposite end are provided with opposed feathering.

No. 2 Dance staff of black, hard wood, with a circular cross-section, tapering from the middle toward both ends. The one end bears a pendant of blue arara feathers as decoration. (Fig. 1, 2).

411

Bow cross-section.